19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
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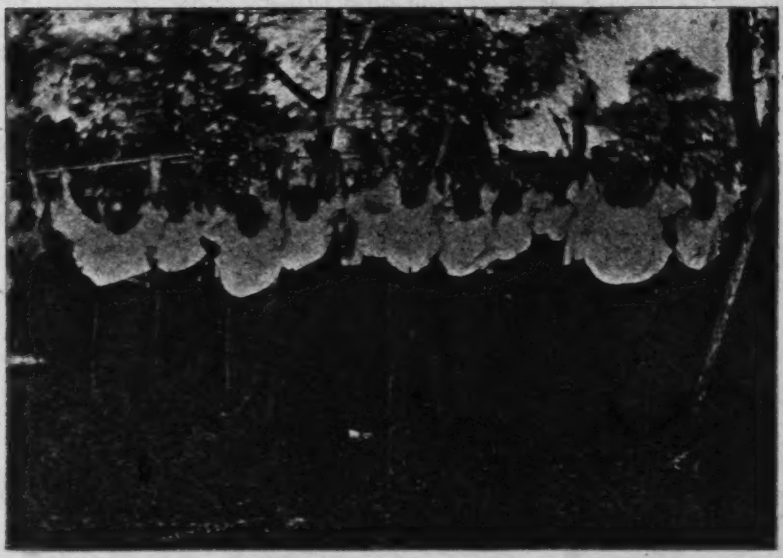

SCHOOLGIRLS AT CALISTHENICS, THARRAWADDY KAREN HIGH SCHOOL

SCHOOLBOYS LINED UP FOR DRILL
This school of about five hundred pupils has both Karen and Burman pupils working side by side, as in many schools in the country.

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hundred miles through the jungles by night, "not daring to travel by day," for the sake of learning to read the Bible in their own tongue.[6] The number of mission and Government schools began to increase rapidly, being scattered in all parts of the country. Every Christian church had its accompanying school, and in recent years many, if not most, of the non-Christian villages have come to have their schools also. The early Christian teachers, realizing the dangers lurking in the new conditions, began aright by teaching self-control, as well as the usual subjects, infusing the whole educational movement with moral purpose. The result has been more than gratifying. "It is not often given," says Mr. D. M. Smeaton, late Chief Commissioner of Burma, "to witness such a remarkable development of national character as has taken place among the Karens under the influence of Christianity and good government." Another observer adds: "Where only a few years ago were tribal wars, child-stealing, house-burning, and savagery, now are quiet, orderly villages, each with its preacher and teacher, chapel and school."[7]

The *Fifth Quinquennial Report on Public Education in Burma*, covering the years 1913-1917, inclusive, gives the number of Karen children in school as 34,896, an increase of twenty-five percent over the total for the previous five-year period. This number is about three percent of the total Karen population. The figures for the Burmese are not given. Judging, however, from the number of Buddhist school children, which is 531,541 and includes the children of some Karens and most of the Shan, while excluding those of a few Burmans, the Burmese have under six percent of their population in school. The Shan have 5,730 school children, or about one-half of one percent of their population.[8]

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From their village school the children, boys and girls, go to the mission boarding-school at the district or mission headquarters or to some neighboring Government school, where they learn English and, if they progress so far, prepare for college. A considerable number of Karen young men and a few young women are college graduates and are leading useful lives in various communities, as may be seen by looking over the list of officers in Government positions in the Education, Forest, Police, Military, and subordinate branches; while others are doing well in business and the

[6] Calista V. Luther, *The Visions and the Karens*, pp. 82, 83.

[7] H. P. Cochrane, *Among the Burmans*, pp. 278, 279.

[8] *Fifth Quinquennial Report on Public Education in Burma* (for the years 1912-13 to 1916-17), p. 28.

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177 professions. Perhaps the most prominent Karen, the Hon. Dr. San
873 C. Po, is a physician, graduate of an American medical college, who
463 has served for several years in the Legislative Council of the province of Burma, being the first member of his race to be thus honored.

177 With the progress of Christianity and education has come liter-
212 ature. As soon as the Karen language had been reduced to writing, the missionaries began to prepare books for the people. In this work they have been assisted by a number of educated Karens. Thus far these translators have provided in the vernacular the Bible, a few plays of Shakespeare, *Pilgrim's Progress*, the *Arabian Nights*, and short stories and pamphlets in large number. Dr. Wade, with the aid of Saw Kau Too, has compiled *The Karen Thesaurus*, a vernacular encyclopedic dictionary of language and customs in four volumes, which is a work of great value. Christian literature, in the form of commentaries and text-books of various kinds, has been largely supplied by Dr. E. B. Cross, Dr. D. A. W. Smith, and the Rev. T. Than Bya, D.D. An admirable collection of hymns has been brought together, including both some of the English favorites and some original hymns composed by Karens as well as by missionaries. The largest number in the collection by one writer is by Mrs. J. H. Vinton. Of the seven or eight vernacular newspapers and monthly periodicals all but one or two are under native management. The *"Dawkula" (Karen National News)* is a biweekly, the others being monthlies, of which the *Karen Morning Star*, founded by Dr. Francis Mason at Tavoy in 1841, has had a continuous existence and is the oldest vernacular periodical in southeastern Asia.

The American Baptist Mission Press at Rangoon has been from its establishment the headquarters for Karen printing. Karen type were first manufactured here and the first pages struck off in the new characters. Here also the linotype machine has been adapted to vernacular use. Other Karen presses are in operation at Bassein and Toungoo.

668 At the time of the Third Burmese War (1885), when the Karen
177 were suffering from brigandage which threatened to devastate the whole country, certain leaders of the race began a movement to develop a national spirit among the people, who had always been clannish and provincial. Some progress was made immediately
[702] after the war through the formation of Karen levies, without which the province could scarcely have been brought back to a state of